Pam.
Brazil

Three Lessons on

Our Brazil Missions

for optional use on

Review Sundays

1. Brazil as a Mission Field
2. The Work
3. Gospel Fruits

Published by
Executive Committee of Foreign Missions
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Educational Department

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BRAZIL

as a

Mission Field

Lesson I

(1) General View of Latin America
(2) Brazil
(3) Brazil—A Mission Field
(4) Brazil and Its People
(5) Why Missions in Brazil

PUBLISHED BY

EXECUTIVE COMMITTEE OF FOREIGN MISSIONS
PRESBYTERIAN CHURCH IN THE U. S.
NASHVILLE, TENNESSEE

Educational Department

Brazil as a Mission Field

GENERAL VIEW OF LATIN AMERICA

(From "World Survey," Interchurch World Movement of North America.)

The world's attention is rapidly shifting to Latin America. Food production, room for overcrowded populations and a market for surplus goods and capital, command universal interest. Beginning at the Rio Grande and extending down through Mexico, Central America, across Panama, over Colombia, Brazil, Peru and Chile, and the abounding plains of the Argentine to the Straits of Magellan, is the largest stretch of undeveloped fertile land in the entire world. All the population of the world could find place here and be only one-third as crowded as is Porto Rico.

Capitalists, manufacturers, steamship directors, food economists and political leaders in Europe, North America and even Japan are, therefore, intently fixing their attention on these fallow lands.

Just as the most remarkable developments of the nineteenth century took place in North America, so the most wonderful growth of the twentieth century will take place in Latin America.

Latin America is composed of Porto Rico and the twenty republics south of the Rio Grande: Mexico, Guatemala, Honduras, Salvador, Costa Rica, Nicaragua, and Panama in Central America; Cuba, Haiti and Santo Domingo in the West Indies*; Venezuela, Brazil, Bolivia, Paraguay, Uruguay, Argentina, Chile, Peru, Ecuador and Colombia in South America.

These combined countries have an area of 8,321,081 square miles and a population of 85,000,000, roughly divided as follows: whites, 18,000,000; Indians, 20,000,000; Negroes, 6,000,000; mixed white and Indian, 32,000,000; mixed white and Negro, 8,000,000; mixed Negro and Indian, 700,000; others, 300,000.

Eighteen of the twenty republics of Latin America speak Spanish; Brazil speaks Portuguese; Haiti speaks French. About 15,000,000 Indians can be reached only through their own tribal languages.

The World War has made Latin Americans begin a new search after God, compelling them to re-examine their materialistic theories, supposedly beyond attack. Coupled with this new yearning for spiritual life is a desire for closer friendship with the United States, whose idealism displayed in the World War has dissipated old prejudices and brought a flood of warm sentiment for all-American solidarity. "If America does not save the world, it will not be saved," recently said a Buenos Aires professor.

No Middle Class

The peoples of Latin America fall naturally into the following groups: The governing class, representing less than 10 per cent. of the population; the peons, practically all illiterate, 60 per cent.; the pure-blood Indians, speaking only their tribal languages, 20 per cent. leaving about 10 per cent. as a very generous estimate for the small, slowly developing middle class. It is only recently that Latin America has had a middle class, her people having been divided between the extremely rich and the extremely poor.

Six Principal Needs

The fundamental needs of the people of Latin America are as follows:

1. A New Faith. God must be recognized in every life as a present help, not simply a future judge; and Jesus Christ as the inspiration for the solution of present pressing problems alike for individual and nation.

2. Education. Illiteracy is the great fundamental problem, ranging from 40 per cent. to 50 per cent. in Uruguay and Argentina to 85 per cent. to 95 per cent. in Venezuela and Santo Domingo. New York City's present budget for education equals the national budgets for education of all the

*The West Indies, including Porto Rico, are treated in the Home Missions Survey.

twenty republics of Latin America in the year 1914. There are more letters dropped into the mail boxes of New York City, between 5 and 7 p.m. every day than are mailed in all of Haiti in an entire year.

3. Economic Reform. Unrest has recently swept down through Latin America and great strikes have taken place in practically every one of these countries Some thousand strikers were killed in a single demonstration in the city of Sao Paulo. The social upheaval in Mexico is destined to be re-enacted in Chile and other Latin American countries if the problems of labor are left unsolved.

The Christian church alone has the unselfishness and power to solve them.

4. Good Literature. The dominant literature of Latin America is atheistic and often immoral. While there are great classics, there is practically no popular literature to help in the development of character. Scarcely a hundred evangelical books of all kinds exist in Spanish, and both the young evangelical church and the great public cry out for character-building books and periodicals

5. Justice to the Indian This is one of the most pressing of all the needs in Latin America. Anyone who helps toward its attainment and toward the solution of all the problems involved will be most cordially welcomed by the several state governments.

The Christian church dare not longer ignore the needs of these first Americans.

6. Modern Medicine and Sanitation. The rich command the services of able modern physicians, but the poor, both in cities and country districts, are pitiable victims of curable diseases and are ignorant of modern sanitation. Valparaiso has an infantile death rate of 75 per cent. to 80 per cent.; whole states are without a resident physician; the country districts are almost entirely destitute; while trained nurses and public clinics are unknown except in a few large cities.

Present Work Inadequate

If one visits only the capitals and port-cities of Latin America he will be impressed with the smallness of the evangelical work done there, but when he visits the smaller cities and towns he will be appalled by the utter lack of it.

In Mexico there are states with as many as a million population where no foreign missionary works. There are only two hundred ordained ministers, both foreign and native, to preach the gospel to fifteen million people. Seventy-five thousand souls are thus dependent on each ordained minister. A representative of the Guggenheim interests said that before the revolution practically a million Mexicans—one out of every fifteen of the population—were dependent on that and allied corporations. To help Mexico teach the 80 per cent. of illiterates in her population, there are altogether 177 mission schools. American capitalists have invested a billion dollars in Mexico. For missionary purposes we have invested a little more than one five-hundredth part of that amount.

Not a Single Missionary Here!

In the northern half of Peru, a stretch of territory larger than our own thirteen original states, there is not one evangelical missionary. There are ten provinces in this historic republic, each larger than Holland, where there is no evangelical work. In Bolivia the evangelical church has scarcely one hundred members.

Great areas in Chile and Argentina are still untouched by evangelical missionaries, and only the fringes along the ocean and river fronts of Uruguay and Brazil are occupied.

One missionary couple has recently been sent to Paraguay as the first step toward facing the great problem that country presents.

Most Neglected Spot in the World

The greatest stretch of unevangelized territory in the world lies in the center of South America, including the interior of Brazil, Venezuela, Colombia, Ecuador, Peru, Bolivia and Paraguay. An irregular territory some two thousand miles long and from five hundred to fifteen hundred miles in width, would only include two or three missionaries. In northern Brazil there are seven states, with populations ranging from that of Maine to that of New Jersey, with no foreign missionary.

In spite of the awful needs, as great in the interior of South America as in China or Africa, American mission boards do not support one hospital in all the continent.

Ten Churches for Five Republics

In the five republics of Central America there are only ten evangelical church buildings. Our missions support only four schools and one hospital in all of Central America.

In little Panama, which owes its very existence to the United States, there is only one missionary preaching the simple gospel of Jesus Christ to 350,000 Spanish-speaking Panamanians. There are eight ordained missionaries in Venezuela, trying to serve a population of nearly three million. To educate the 85 per cent. of her population who cannot read and write there are two little primary schools with a small enrollment. In the whole history of this republic only one building has ever been erected for school purposes either by church or state, and that was a military academy. In Colombia, which is larger than Germany, France, Spain and Italy together, there are only two ordained evangelical ministers to every million of the population. In Ecuador there is practically no established mission work, and no evangelical church building has ever been erected in that country.

On the Other Hand—

The mission work already established has been so successful that Brazil has asked the missionaries to take charge of two of its large industrial schools; Paraguay offers to turn over its agricultural school; Bolivia has heavily subsidized missionary education; and Mexico has placed Protestants in most prominent positions both in education and administration. In every southern republic missionaries are honored and both officials and people are demanding a great and immediate enlargement of their services. The presidents of at least five countries, Mexico, Guatemala, Argentina, Bolivia and Ecuador have asked that Protestant mission work be carried on in their countries. Practically every mission school in Latin America is overcrowded and could be filled immediately to twice its present capacity.

A United Program

The missionary forces in Latin America are united and ready for a great advance. For eight years the Committee on Cooperation in Latin America, acting as a board of strategy for thirty missionary societies, has been minutely studying its field, working out for the boards a better distribution of territorial responsibility, a cooperative plan for the training of national leaders, the production of Christian literature, and the reaching of the last man with the gospel message. A common language, common religious inheritances, a common form of government and common problems and ideals, give an opportunity absolutely unique in the world's missionary history to develop a united program for a continent-and-a-half.

Literature

The need is urgent for the establishment of union book-stores in every capital in Latin America; employment of colporteurs for country districts; and the organization of central boards of publication with sufficient capital to publish for the rising church in these fields; and for books on the spiritual life, character building; also children's books and periodicals for church leaders, families and the intellectual classes.

Union Evangelistic Program

National evangelists and North American leaders are in great demand to give addresses in theatres, halls and educational institutions, as well as to hold evangelistic meetings in churches all through Latin America, taking advantage of the ripeness of the field, everywhere in evidence, for a great ingathering to the churches.

The good influence of the Congress of Panama and the subsequent regional conferences is still bearing fruit. A better understanding exists between the various evangelical missions. There is less competition and more cooperation according to definite and mutually acceptable plans.

Union Summer Conference Centers

Several "Northfields" should be established throughout Latin America where conferences can be held, where missionaries may have contact with each other, and

where intensive training can be given to numbers of national workers who must now be quickly prepared to carry out the large advance program planned by the churches.

Comprehensive Program for Indians

The program for the Indians includes ten great central industrial schools and farms, and fifteen centers from which an evangelist, physician and nurse will work out into the interior.

Social Centers

The establishment of several social centers is called for in several of the larger cities, while the introduction of some form of social service in connection with each church that has its own building is necessary.

The Y. M. C. A. has got a firm foothold in Latin America. It is doing splendid work which is being cordially received. Buenos Aires is a strong center. Montevideo (Uruguay) has just erected a $100,000 plant. Loud and insistent calls for the opening of Y. M. C. A.'s are coming in from the larger cities elsewhere in Latin America.

Enlargement of All Work

Careful plans and estimates have been made for all departments of the work of each board and these will fit into the great whole, with the one objective that the last man in Latin America, from *Intellectual* to Indian, shall know Christ.

Opportunity

This is the best descriptive word for Latin America. A new industrial era; a new open-mindedness and seeking after God; a dispelling of old suspicions and a desire for new friendship with the United States—these are the all-inclusive conditions which assure victory for the carefully planned Christian program in Latin America.

BRAZIL

Brazil is the picture of a large child helpless in the strangling grip of some gigantic monster: her government dictated by Romish authority; her literature besmeared with Romish idolatry; her education throttled by Romish opposition; poverty enforced by Romish graft; ignorance upheld by Romish encouragement; free-thought and free-religion out-lawed by Romish priest-craft; millions of souls lost in Romish paganism. Abounding in natural riches, she is practically entirely dependent on foreign products and genious; immense in territory, she is largely undeveloped; her great culturer and modern population is a slave to ignorance and idolatrous superstitions. She lacks the Gospel.

G. W. Taylor.

BRAZIL: A MISSION FIELD

This Great Country is Hospitable to Evangelical Missions but the Church Does Not Reciprocate by Establishing Them There.

This magnificent country is a continent in itself—an area larger than the United States. Her climate runs the gamut from the equatorial jungles of the Amazon Valley, to the temperate highlands of Rio Grande do Sul. Her products of rubber and coffee girdle the globe. Her mines are a treasure house.

The only Portuguese-speaking country in America, she long since outstripped her mother land in population, resources, military power and intellectual life. She is now where the United States was a half century ago, with the same amount of territory, the same population (25,000,000), the same vast, unconquered west, with her first transcontinental railway yet to be built and to be followed, doubtless, by the same remarkable developments.

Brazilians are seeking new light in religion and morals. The newspapers are opening their columns to the message of the

evangelical churches. Rio and Sao Paulo papers publish without charge any announcements of religious meetings that may be sent to them. Recently an abstract of the international Sunday school lesson for the day has been appearing in the Sunday edition of one of the leading dailies.

Brazil leads all other Latin American countries in Protestantism. The first foreign missionaries ever sent out by Protestants went to Brazil. The second endeavor to found the Protestant church in Brazil was made by Holland, which occupied Pernambuco as a center, from 1624. The first Protestant church erected in South America was built in Rio de Janeiro in 1819.

Brazil is the only country in Latin America where the native evangelical church sustains a hospital, the building of which occupies beautiful grounds in the suburbs of Rio de Janeiro, and cost, with grounds, $100,000.

Brazil has a large number of self-supporting churches. In one district in the state of Rio de Janeiro, out of thirty Baptist congregations twenty-six are self-supporting. The Congregational churches have been practically self-supporting from the beginning. The Methodists have more self-supporting churches in Brazil than in all the rest of Latin America. The Independent Presbyterian Church, with over six thousand members, has never received any support from outside of the country. One church in Rio de Janeiro raises $15,000 a year, supports a missionary in Portugal, and conducts fourteen Sunday schools in the suburbs of its own city.

Unoccupied Areas

Outside of the states of Sao Paulo, Minas Geraes, Rio de Janeiro, the Federal District and Rio Grande do Sul, Brazil cannot be said to be occupied in any adequate sense. The greater interior states of Goyaz, Matto Grosso, Parana, Santa Catarina and Amazonas, have not a dozen missionaries all told. Northern Brazil is one of the most neglected fields on earth. North and west of the San Francisco River lies about two-thirds of Brazil, half the area of South America. There are only twenty-nine missionaries in this whole territory. There is one state with over a million people in which there is but a single native pastor.

Two-thirds of the region above mentioned is covered with virgin forests, through which wander native tribes which have never heard the name of Christ. The Amazon and its tributaries furnish ten thousand miles of navigable water by which to reach the eight millions of people who live in that territory. Of the missionaries found there, fifteen of the twenty-nine are located in the one city of Pernambuco. There is but one medical missionary and people come to see him from five different states.

Agassiz's Prediction Unfulfilled

In the state of Para, with more than a million people, the Amazonas, three times as large as Germany, and in the territory extending on through Peru to the Pacific Ocean, there is not a single evangelical school, and few schools of any kind. Yet this is the Amazon Valley that Agassiz, on his visit in 1868, predicted would be the center of the world's civilization. In Para, a modern city of 200,000 people, the average school attendance is four thousand. In the interior of the Amazon Valley there are practically no schools.

National Churches

The present evangelical missionary work in Brazil was most fortunate in its beginnings. Dr. Kalley's pious Scotch physician, who had been greatly persecuted in the Madeira Islands, where he first began to preach the gospel, come to Brazil and soon had a strong work established. He emphasized support and national leadership. The churches which he organized on congregational lines have developed other strong congregations.

Many directors of public institutions are either members of evangelical churches or were educated in church schools. There are several evangelical churches in Brazil with their own national organizations, conducted independently of any foreign control. There is a Brazilian Presbyterian Church with its own general assembly. There are also national bodies of the Congregationalists and Baptists.

The following communions, mentioned in the order of their coming to Brazil, are

working in this field: Congregational, Presbyterian, U. S. A., Presbyterian U. S., Methodist Episcopal, South, Southern Baptist Convention, Episcopalian, and the Evangelical Union of South America.

BRAZIL AND ITS PEOPLE

John H. Wheelock.

As it is the privilege of a beginner to give his general impressions of everything, I shall not attempt to deal with any one subject, but just tell of some of the things that I have noticed in this land of development. Please note that I did not say "land of opportunities"—it is that, but more than that—for it is developing for itself more and more of its opportunities and resources. And it is just this development, if you please, that makes necessary the true Gospel of Christ just now. The trend of the nation is being determined now; will it be toward the lower materialism and low morality that is being evidenced in some places now, or will it be toward the place of that truly great and noble nation that it is capable of becoming—a nation built on those foundations of truth and life that will never fail?

But before pursuing that line of thought any further, let us take a glimpse of the people, and their life, as they appeal to a newcomer. I landed in Rio some three months ago, quite a stranger to Brazilian people, customs, and language. My first impression was how strange it all seemed for so many kinds and colors of people to be talking so freely together in the same incomprehensible language. The mixture of races impresses one from the start, as the colors grade gradually. There are white whites, dark whites, darker mixtures of white and Indian, pure Indian, white-negro mixtures, Indian-negro mixtures, and pure negroes.

I have been asked if there are castes among this diverse population. There are perhaps two classes of people, the commercial and managerial class, composed of the whites and the Indians, and the working or serving class, composed largely of negroes. It should be understood, though, that there is no barrier between them not self-imposed, and the race mixtures lessen even these considerably. Yes, all are truly free.

About the first Brazilians I saw were the black wharf hands, unloading and loading the ships. At once one notices their footgear and wonders if he is in Brazil or Holland, for wooden slippers are the rule. These slippers—or "*tamancos*," as they are called—have a sheet of woven cloth, or possibly leather, for the toe, while the rest of the sole "flipflaps" loose under the wearer's heels. One wonders how they move about so freely and still keep them on, but they don't even appear to give them a thought. And these "*tamancos*" are in use all over the country by the great mass of common people. Others—both of these wharf hands and in other places—have sandals, while a considerable number go quite barefooted. Children here are commonly barefoot, and both men and women of the poorer classes may be, also.

These laborers moved with a slowness that seemed quite funny to us North Americans. They appeared to be out for a pleasure stroll, incidentally picking up a box now and then. And when one wanted to attract the attention of his fellows, he gave a loud "PSS-SST," like an engine letting off steam. Sometimes this had to be done over and over to produce the desired effect, until I could hardly keep from helping out by one good "Hey there," which would be heard the first time. But I found this hissing very common: "Psst" to an acquaintance; "psst" to a storekeeper; "psst" to a waiter or bellboy, until you think you wouldn't notice a nest of snakes under you.

But turning from the wharf to walk up the great Avenida Rio Branco, you find yourself in one of the beautiful streets of a modern and active city with the clang of street cars and rush of hundreds of autos. In Rio there are a few beautiful wide streets, and flanking these lots of small narrow ones largely confined to pedestrians. But it is the situation of Rio that makes it beautiful. Rising from the beautiful wide bay, it spreads out and up like a great amphitheater toward the mountains on the other side.

But, that we may see more intimately the more common Brazilian life, let us turn from the city to a smaller town, to Lavras, which is reached by a beautiful thirteen-hour trip by narrow-gauge railroad across

the mountains of Eastern Brazil. This town we may consider more or less typical of the land.

I admit being considerably surprised to find a street car waiting at the station which took us up the main street illuminated by electric lights. But water power is quite plentiful here, and many of the little towns have electricity now. The next day I discovered that they also have a sort of water system here. Well up on the hill on which the town is built is a covered reservoir which supplies a number of public watering places. To these watering places the people come with their jars and watering cans—one on their heads and at least one other in their arms—to be filled at the slow-trickling stream of water while their owners exchange gossip. Some of the more well-to-do families have their water piped to their homes, but this is quite costly and not possible for the majority of the inhabitants.

Ascending the hill on which this town, like many others here, is built, by way of the main street, one can see most of the town. It is built chiefly on one great, long street, with a number of little side streets, and part of the way flanked on either side by one, and for a very little distance, by two small parallel streets.

The first impression one gets of the Brazilian town is one of a cramped, crowded condition, not expected in a small place. This is due to the fact that the houses, which are made of soft clay bricks, either plain or covered smoothly with a mud plaster, are very small and all crowded up together. They are set low and flush with the street, so that the windows are accessible to all passers-by. Not being otherwise occupied, the women sit in these windows, looking out and conversing with their neighbors or the passing people. Generally, where one house stops the next begins, making one continuous wall of mud and plaster along the walks. Everywhere there happens to be a little space between houses it is hidden by a wall, but the majority of the houses that have any yards have only narrow strips out behind their houses.

The houses are usually very small, a street frontage of fifteen feet being very common. But within these houses a family of six to twelve seem to live fairly contentedly, though rather plainly. The front room is usually the parlor, often the living room as well. In the poorer houses, the ground is the floor, the rough adobe brick partitions the walls, and there is little of anything in the room either ornamental or useful, save a few straight chairs. As a rule, there is no ceiling other than the roof. In the better homes they have bare, softwood floors. The walls are plastered, and are decorated by some few unframed pictures or other little ornaments. Here they have enough small straight-backed chairs for perhaps ten people, and often a little table with a plant or something on it. A rocking-chair is quite a curiosity. When I found that all the furniture one has here has to be made to order, I had one of these "curiosities" made for myself.

There are scattered small general stores throughout the town, but the majority of them are more or less collected in the center of town. These, too, are built low and adjoining, and may have residences between. Indeed, the proprietor or manager of the store often lives in the back of the store, or in the second story of those places that are fortunate enough to have a second story.

The crowded appearance of the town is somewhat relieved by a garden, or park, in the center of town. This is well kept, and always pretty, with its lines of royal palms and its various other trees, shrubs, and flowers. This is the real meeting place of the town, and people come here in the evening for a social stroll. On Sunday afternoons they have band concerts, and it is only after seeing the crowd in the park at that time that a North American can begin to realize that there are nearly six thousand people in Lavras.

Another noticeable thing about the average Brazilian town is the celebration of the various "saints' days" with holidays and all kinds of amusement. But it also appears that these celebrations serve as the whole religious life of many of the people, even though they may not know just what a saint is nor why they celebrate. Indeed, when we consider their religious life, it is

a sad spectacle, for we face the ruins of a mock Christianity. For years the masses followed blindly the leadership of debased men who called themselves priests of God. These men so desecrated their offices that even the Catholics, as we know them in North America, blush to acknowledge them. As they used religion merely as a means toward self-elevation and power, they emphasized and added to the forms of worship and the superstitions possible under Catholic doctrine. As a result, the Bible was withheld from them.

Thus it continued until only the empty shell of the forms remained, often practically amounting to idol worship. This meant that when these people began to think, many of them renounced this religion and became atheistic. The pity of it is that they think they have renounced Christianity, a word of emptiness and mockery to many who were not permitted a true knowledge of Christ.

It should be noted, too, that there are many towns here that have never heard a word of the Gospel story. There are also Indian tribes in the interior that know nothing of Christ and his love.

The task before us here, then, is to make one class listen anew to Christianity—to realize that we offer them not that form of worship they have renounced, but a living Christ; to show others that Christianity means essentially an association with Christ and not with forms and idols; and to give the word to those who are still waiting in darkness.

As one example of the need here, I might mention the huge crosses that have been set up in practically every town by the Catholics. The true significance of the cross is not taught the people, but only that it is a symbol of power and good, and that it is to be reverenced. It is largely forgotten except in case of affliction, when the people come before it in supplication. One with a painful arm may make a waxen image of his arm and hang it on the cross. Another may draw a picture of himself in his affliction and leave the picture—usually on a tin plate—at the cross. This is their prayer, made to this omen of unknown power. Is it any wonder that faith is lost and people turn away?

WHY MISSIONS IN BRAZIL

By J. M. Sydenstricker

A great many people come to Brazil and visit only the largest cities. They see the progress there; they visit the up-to-date shops; they stop at a modern hotel; and after a short time return to their homes and say that Brazil is a modern country, well able to take care of its problems, and that all mission work is unnecessary. Such might be the idea gained in cities such as Rio de Janeiro, Sao Paulo, and Recife; and yet if conditions in these modern cities were fully known, many startling things would be revealed. Morality is at a low ebb. Sunday observance is almost unknown. Ignorance and superstition are everywhere, and the open saloon is doing all in its power to ruin the lives of the people. If this be the condition in the most advanced cities, what can be expected in the interior regions?

Brazil needs missionaries, and it is our duty to carry the good news of Christ to the people of this land. One of the most urgent reasons for missions is the teaching of the Roman Church. For more than four hundred years the Roman Church has been working here in Brazil. You find the church and the uplifted cross in every place, but it is a church without the inspiring power of the Holy Spirit and it is a cross without the crucified Savior. Little is taught about Christ, while much is taught about saints. The priests teach the people that the Bible is not to be read by them, as its teachings are unintelligible to all, except the clergy. They enrich themselves by telling the people that if they give them money to say masses, their loved ones will escape from the pains of purgatory and be freed from the tortures of hell. The people are taught to believe that the priest can forgive the sins of those who are faithful to confess to them, and thus they hold absolute sway over the heart and life of the masses. They know their secret sins and are familiar with the desires of their hearts, so they can do with them just as they please, and the people are absolutely helpless.

The Roman Church is not preaching the way of salvation as it is found in the word of God; it is withholding the Bible from

the people, and it is ministered by a class of men who are blind to the truth.

Another reason for our work here is the great ignorance of the people. There are some very fine schools here, and some of the Brazilians are highly educated. These fine schools, however, are only for the rich, while the masses are left without instruction of any kind. A few weeks ago one of the candidates in the last presidential campaign, speaking before the national Senate, made the startling statement that 87 per cent. of the people were illiterate and that this percentage was increasing rather than decreasing. The church that dominates the lives of these people does not believe in education, for their power depends on keeping them in ignorance. Perhaps education in itself would not be considered by all a just reason for missionary work; but when the boys and girls, who go out from our Christian schools, go out to take places of leadership in the national affairs of the country and to be the spiritual counselors of their people, taking Jesus Christ as their own Saviour and guide, who can say that such work is not needed and justifiable?

A third fact that justifies missionary work in Brazil is the lack of ministers and Christian workers. There is a great cry at home that there are not enough workers for the large territory that must be covered, but here things are infinitely worse. Brazil is a country that is only a little smaller than the United States, and yet in all this vast territory, with its population of thirty millions and more, there are only three hundred and eighty-seven ministers who are preaching Jesus Christ, and him crucified. I have never heard any one say that the city of Richmond, Virginia, had too many preachers, and yet there are as many preachers of the Southern Presbyterian Church in this one city as there are evangelical preachers of all denominations in the State of Bahia, whose area is more than five times that of the State of Virginia. The State of Sao Paulo, whose area is larger than the combined areas of North and South Carolina, and which is one of the most advanced States in Brazil, has only a few more preachers of the gospel than there are Southern Presbyterian preachers in the small State of West Virginia. A great number of towns in the States, with a population of not more than two thousand, will have two or more resident pastors, while here in Brazil there is one State that has an area of more than 11,000 square miles that has only two evangelical preachers. There are hundreds and hundreds of towns here, with populations ranging from a thousand and upward, that have no evangelical services of any kind and who know nothing about the saving power of the Son of God. In the interior states there are thousands and thousands of Indians living in the depths of the forest for whom nothing, or practically nothing, is being done. Jesus died to save these, but how can they know of the Saviour unless some one is sent to tell them the story of his redeeming love?

Another reason that makes missionary work in Brazil especially important is the fact that it is our neighbor. Rio de Janeiro is only eleven days from New York, while Northern Brazil is only about seven on the fast mail ships. Brazil looks to the United States for help. They consider the North American people their friends, despite all the work and talk of the priests against them. This is our mission field, this is our responsibility and our opportunity. It remains with the folks at home to say whether Brazil is going to have the gospel. It is only the gospel of the Son of God that can free Brazil from ignorance and superstition and the power of the Catholic Church.

THE WORK

Lesson II

(1) Evangelization Work.

(2) Instituto Evangelico.

(3) Agnes Erskine Evangelical College.

(4) Escola Evangelico of Campo Bello.

(5) Collegio Evangelico Americano.

(6) Campinas Seminary.

(7) Christian Workers' Rest Home.

(8) Mission Press in Garanhuns.

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The Work

EVANGELIZATION WORK

Frank F. Baker

It was six o'clock in the morning, or thereabouts, when the evangelist emerged from his dingy room at the hotel for the customary cup of black, aromatic coffee. The sun had already risen in glory above the eastern hills, bathing forests and fields in waves of gold and purple. It would be a glorious day.

Had the horses arrived yet? With the negative reply was born a grave suspicion in the evangelist's mind that perhaps the notice previously despatched, had not reached its destination and that, therefore, the little band of faithful believers would not be expecting him. Three *good leagues* and a half (a league is about four miles, and a *good league* may be much more) lay between the town of Ouro Fino (Fine Gold) and the settlement where the Christians lived. It seemed that pedal locomotion would have to come into play if the desired point should be reached that day. This was amply confirmed when the postmaster exhibited the evangelist's letter of some ten days previous, still tucked away in a dusty corner. For R. F. D. can only be conjugated in the future tense out this way, and a post from the fazendas is very infrequent, especially at harvesting time, when every sturdy son of the soil must contribute his share.

So at eight sharp, the evangelist and his companion steadfastly turned their faces toward Cervo. Neither was acquainted with that region and knew only the general direction. For information they would be dependent upon a chance traveler or the occupants of some humble cabin by the way. And in such information thus gathered, many discordant notes might be expected. As to the way it should have to be defined as a well-beaten path, for everybody travels by horse or on foot. And the path was paralleled and intersected at every turn by a multitude of others leading to unknown points, perhaps to some big fazenda or to some humble hut nestling close by a softly murmuring stream or hidden to view by a clump of woods. Therefore, to find one's way for the first time would test ingenuity almost to exasperation.

After much winding and turning, climbing and descending, and back-tracking withal, we reached our destination at half past three in the afternoon. Nearly eight hours of plodding under the beating rays of a tropical sun, and we must have walked about twenty miles. A frequent cup of coffee or a glass of fresh milk offered by an unknown friend, served to brace us up and to remind us, too, that we had not breakfasted. But a constantly recurring incident contributed to animate our spirits. When we inquired of some passer-by whether he knew Mr. So and So, the answer was almost always negative. But when interrogated about a band of "Protestantes," the quick reply was, "Yes, sir, I know them. Sao homens direitos e honestos." (They are honest and upright folk.) Their names were unknown but the fame of their faith had spread throughout all that region. And by life and conduct they were brightening the corner where Providence had placed them.

The only untoward consequences of our long tramp were tired bodies and blistered feet. These were as nothing compared with the unspeakable joy of service. Many times that day the thought flashed through the evangelist's mind, that the only recorded occasion when the Master rode, as He journeyed on His mission of mercy, was but a short distance into the ungrateful city that so soon nailed Him to a cruel cross. In its wake hurried the comforting strain,

"Go, labor on, spend and be spent,
Thy joy to do the Father's will;
It is the way the Master went;
Should not the servant tread it still?"

Certainly one necessary mode of itinerating in South Minas is on foot. Railroad construction has made some advance, but is still inadequate. Many settlements and towns, therefore, can only be reached by horseback, or more slowly and laboriously, by walking. We are still in the pioneer stage of development. And since the construction of roads is still in its infancy, the honking of an approaching Ford is listened for in vain. But the itinerant must get there just the same, whatever the mode of travel. He bears a message of welcome from the King to His children, a word of life for the dead, of comfort for the sorrowing, of hope for the hopeless, of salvation for the lost. And lo! the night cometh and some child may be swallowed up in the darkness of death. The King's business urges haste.

Moreover, what are little personal discomforts in comparison with the illimitable pleasure of being a torch-bearer where so much darkness obtains? Could you have contemplated the overflowing happiness of that little colony of Christians upon the arrival of the minister and seen the eagerness with which they participated in the services and been the recipients of innumerable acts of loving kindness, your drop of bitterness would have been swallowed up in an ocean of delight. Six months had elapsed since a former pastoral visit, for the circuit is very large and the workers few. However, like a verdant oasis in the parched desert, the immense grace of the Lord maintains this little group of followers strong in the faith committed unto them, while surrounded on every hand by superstition, idolatry, and error. And because of their faithful testimony, God is adding to their number day by day those that are saved.

The itinerating missionary meets and mixes with people, with all classes of people, on the train, along the road, in the streets, stores and homes. His is the privilege of preaching Christ and Him crucified unto many who have never heard. His is the opportunity of exalting before lost men the living Saviour, "unto some indeed a stumbling block and unto others foolishness, but unto them that are called . . . Christ the power of God and the wisdom of God." And it is "God's good pleasure through the foolishness of the preaching to save them that believe."

Besides being a bearer of the Glad Tidings, the itinerant is colporteur as well. He distributed the Bible unto all who will accept. Like the postman he delivers the Father's love-letter to His children. As the sower he sows for the harvest. And in this part of the vineyard the soil is virgin, for few Bibles are to be found in any place until some missionary or colporteur has passed that way. It should rejoice our hearts that the wide distribution of the Scriptures is becoming easier in lands dominated by Romanism since the terrifying fear of the Word, imbibed from the persistent teaching of an intolerant hierarchy, tends to disappear. The people generally are eager for it and receive it gladly. Most surely the Lord will make good His promise, "It shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." And thus he builds together with the Lord and sets in motion life-giving currents that shall only be measured in terms of eternity.

The human heart, facing the reality of sin, yearns longingly for a way of escape from its deadly weight, whether that heart throbs in a great metropolis or in the silence of a Brazilian forest. The way unfolds itself not in the majesty of nature which inspires profound reverence, but in the inspired pages of God's word which bears witness of Him who is the way. They announce to the trembling heart that there is a fountain opened up in Israel for cleansing. How the missionary joys to place them in the hands of lost men and women. Were he to follow up his experience and observation, the following facts would be revealed.

A young Portuguese was employed for some time on the farm of a Christian whose life and conduct made a wonderful impression on his mind. The Christian farmer's treatment of the laborers was noticeably different from that of his non-Christian neighbors. Antonio decided to learn to read in order to be able to study for himself the wonderful Book which the farmer read and explained to his helpers. Later the missionary placed a copy of the Word in his hands. With difficulty he read

day after day, finding much that he could not understand. But when the death, burial and resurrection scene was reached, cords that were broken began once more to vibrate, the resplendent majesty of it gripped his heart, and he exclaimed, "How beautiful," and added, "And it was for me." He had found the Way.

A little Testament was given to a prisoner by a fellow-inmate as a remembrance upon the day his sentence expired. He gave it to his sister without concern. Some years passed by until our friend had occasion to listen to a sermon preached by a Minister of the Gospel. Like a flash he remembered that he had once possessed just such a book as the preacher read from. Early the next morning he went to his sister's home and procured the New Testament. He too found the Way and is today a fervent, active Christian bringing others to know His Saviour's love.

Upon his wedding day, a Bible was given a young husband by his father-in-law. Its message, read for the first time, so entwined itself about his heart that he, too, soon professed a living faith in the loving Saviour and the Book has been his rod and staff for long years as he journeys upon the highway of life eternal.

So when these glowing facts are thrown upon the screen of memory the missionary knows that his labors were not in vain in the Lord. His seed was sown with toil and weeping perchance, but he returns with joy bearing the precious sheaves with him.

Now to those of you who can't go in person to take a place alongside those who are carrying on in the far away places, let this be your comforting thought. Just as surely as the faithful in Ephesus participated in Paul's conquests for the Lord by their watching and supplications, so you shall joy in that day when Christ shall gather His own about Himself that through your sacrifice and prayers others were permitted to go bearing the Glad Tidings to foreign shores.

INSTITUTO EVANGELICO

The East Brazil Mission has as its largest work the maintaining of the Instituto Evangelico (Evangelical Institute). In this institution are included the Charlotte Kemper Seminary for girls, Lavras High School, and the Lavras Agricultural College. The Institute was founded in 1893, and has grown into one of the largest evangelical institutions in Brazil. The average attendance at the three departments is over 300, and the combined faculties include about 25 teachers and instructors.

The Instituto Evangelico is located at Lavras, a small city in the interior of the State of Minas Geraes, and is in the heart of the territory occupied by the East Brazil Mission. As the name "Lavras" itself would indicate, this town was in colonial times the scene of more or less gold washings. The students of the Institute come from a large number of states, and one of its most worth while features is its Self-Help Department, making it possible for 20 students to receive help in obtaining their education. During the past year there were 321 students. Of this number, 95 were girls, 226 were boys, 31 being students of the Agricultural School, and there were 16 candidates for the ministry.

Charlotte Kemper Seminary

This school for girls which bears the name of our beloved veteran missionary, is at present in the center of the city, fronting on a beautiful park. Although this location is good, about ten acres of ground have been purchased on the square opposite the High School property for the construction of an entirely new plant for the Seminary, as soon as funds are available. In this way, the three schools of the Institute will eventually be on adjoining campuses, and can be more easily and efficiently administered.

This Seminary for girls has been making a great contribution to the work of Christian education of women in Brazil for the past decade. But it has done this work under a great handicap due to lack of equipment.

Under a special law, passed recently by the State Legislature, this school will be given full recognition for the Normal Teachers' Training work of the Seminary. The Christian graduates can now obtain places as teachers in the public schools of the State, and this will not only be a great help to the school, but also to the graduates of the Normal schools. Strong departments

of normal training, domestic science, and music have been built up with a good teaching force in charge of the work.

The Roman Catholic Sisters are now putting up a very large and handsome structure for their normal school, which will doubly handicap Charlotte Kemper Seminary if suitable buildings for this school are not provided.

Lavras High School

The High School is the best equipped of the three schools forming the Instituto Evangelico. There are at present two class buildings, two dormitories, and two residences. A new kitchen was put up two years ago to take the place of the old one which was burned, but due to lack of funds the dining-room has not been replaced. The work of this High School is carried on from the Primary grades up through what corresponds to our high schools.

The dormitories are at present very much crowded. Often three boys are put in a room meant only for two, and as the school is continually growing, new dormitory space will soon be necessary. The High School campus is beautifully located on the public square at the entrance of the city, and it is an ideal location for the school.

Lavras Agricultural College

Foreseeing the demand that would naturally arise for graduates of agricultural schools, and realizing that this feature would be a great boon to our church members of Brazil who are to a large degree farmers, this school was organized in 1908 as part of the Instituto Evangelico. This school is of Junior College rank, but gives a course as far advanced as any of the government schools.

One dormitory and one class room building have recently been provided, the dormitory by friends in the homeland, and the class room building by funds from the native church.

The college farm is located as a continuous part of the school property and originally contained 500 acres in all. However, with the increasing size of the student body, additional land will have to be acquired. The buildings at present on the farm are two residences, one barn, one building containing the butter factory, sugar factory, and the workshop, in addition to the corn cribs and pig pens, and in addition to these the government stables. The specialties of the farm are pure bred pigs, sold all over the country, and selected seed corn. A National Corn Show is held here annually, and so successful have these been that the school has been recognized by the government as the leading agricultural school of Brazil, and for several years the government has been maintaining ten scholarships annually as well as aiding in other ways.

AGNES ERSKINE EVANGELICAL COLLEGE

Margaret Douglas

This College was opened in 1904 by Miss Eliza Reed. She was connected with the work till 1913, when she went to the States on furlough. On her return to Brazil she took up work in other parts. In 1906, two years after the opening of the school, Miss Margaret Douglas was sent by the Mission Board to work in this school, where she has remained ever since.

The school opened in a small private house and operated in this building till the year 1915 when another private house next to it, separated from it only by a small yard, was rented in order to open a boarding department. The buildings were not satisfactory. They were right on the street. One stepped from the front door to the pavement and the noise from the street was very trying. The only yard was a small space between the buildings, and there was very little room for play grounds, and none for games.

The year 1920 was a great year for the College. By the gift of a friend in the States the Committee of Foreign Missions was enabled to buy nice large grounds for the permanent location of the school in a very desirable part of the city. The building existing on the grounds had been built by a wealthy man years ago, as a residence. It was large enough to accommodate the school when it first came here, but it has outgrown it now. The building, though, is well adapted to enlargement. To one side we are adding now a wing. The first floor will be the dining-room, and the upstairs a dormitory. We hope some time

in the future to add on the opposite side another wing, on the first floor of which will be an auditorium, with class rooms above.

In our grounds are about eight acres, with a great many beautiful trees. There is a long avenue of large shady manga trees, and another long beautiful avenue of stately royal palms. The year of 1922 the enrollment of pupils was about 150, with 22 boarders. The work is organized on the plan of Graded Schools in America, with about two years of High School work. In addition to the American teachers, we have a Professor of Portuguese Grammar, of Literature, of French, and of Chemistry, the teachers being assisted in the lower grades by Brazilian girls educated here in this school.

The school receives pupils from both Catholic and Protestant homes. All are required to study the Bible, and to take part in all the religious exercises of the school, and all boarders attend the Presbyterian church. Although the school is a girls' school, we receive boys in the lower grades. About half of the pupils come from Protestant homes, and we have educated many fine Christian girls who are making themselves very useful in many places.

ESCOLA EVANGELICO — GIRLS' SCHOOL IN CAMPO BELLO

Ruth B. See

Seven happy years of work in Bom Successo were ended. Two months of our vacation were past and Mrs. Armstrong and I were preparing for the reopening of our school in March, with new and fuller plans for its development.

The attractive offer of a large building for our school work, if we would move to another state, had been turned down with the answer: "Nothing can take us away from Bom Successo."

Then came the earthquakes, for which Bom Successo has long been famous, and because of which the town has not prospered as its neighbors have done. After ten years' cessation, that strange, local phenomenon that has never been satisfactorily explained, suddenly returned with unprecedented violence. Business was completely demoralized, many families moved away; and knowing that it would be impossible to secure teachers and pupils from outside, we yielded to the inevitable and began to consider the question of transferring the school to some other place.

Campo Bello (Field Beautiful), beautiful, indeed, for situation, lies about thirty miles west of Lavras. A thriving, growing town on the West of Minas R. R., it is busy shipping away rice, sugar, green and toasted coffee, dried beef, butter, and live stock.

Three years before, Sr. Francisco Custodio de Veiga, an elder in the church at Villa Nepomuceno, felt himself called to give the Gospel to Campo Bello. Buying a farm near the place, he built his home in the town and used every opportunity to spread the Good News. Dr. Gammon came, from time to time, to preach and to receive persons into the church.

An invitation from friends in Campo Bello was among the invitations we received when it became known that we would have to leave Bom Successo. By a vote of the Mission, Campo Bello was chosen and thither we moved in April, 1920.

We became the first occupants of a newly finished house, which we still rent. It was too small to hold all our belongings, but, in spite of that fact, we began school on May 11th, according to appointment, holding classes in dining-room, parlor and office because another house promised us for school purposes was not vacated until June.

I may say, in passing, that we are eagerly looking forward to the time when we shall have one piece of property with a building adequate for the needs of the school, all bought and paid for. In the three years we have been in Campo Bello, we have cleaned and occupied for a time six different houses, and several rooms in one other. We hold four now. One serves as dormitory for boarders, one contains schoolrooms and laundry, the third holds parlor, office, dining-rooms, kitchen and two rooms for teachers, and the fourth stands so close to our dormitory that we were obliged to rent it and sub-rent it only to desirable neighbors.

Our first year was one of trial and the usual opposition that must always be faced. But the school grew in numbers and in favor with the people.

Before the second year began, Mrs.

Armstrong went home on furlough and Miss Marchant, by leave of the Mission, came to share the work with me. It was another fruitful year. The Young People's Society of Christian Endeavor, founded by Mrs. Armstrong, grew to a membership of more than fifty. Miss Marchant formed a Women's Auxiliary, and great interest was shown by the young people in the study of Bible and Catechisms. Two girls from the school and several persons from the congregation made public profession of faith.

Our third session began on February 15th of this year, closing on November 16th. Eighty-one pupils were enrolled. Miss Marchant, who, according to promise, had to take charge of our new school in Varginha, was greatly missed in Campo Bello. Only the loyalty and consecration of the Brazilian teachers helped to tide over the months until Mrs. Armstrong's return.

The close of the year saw a blessed harvest of souls. Ten persons openly professed Christ, and among those who witnessed their profession were many more, who, because unable to obtain consent of parents and friends on this occasion, must look forward to the time when they, too, may come out openly on the Lord's side.

The coming year will be one of discouragement. At last, the priest has succeeded in putting all in readiness for the opening of a Sister's School in January. Though this is the sure sequence to all Gospel school work in Brazil, it brings, for a time, a diminution in the number of our pupils, an aloofness on the part of some who are making comparisons before making the choice of a school for their children, and an unfriendliness in those who have placed their children with the Sisters.

After a year or two the reaction will come in our favor. During the months which are set aside for special study of Brazil let us pray for Campo Bello and for Mrs. Armstrong and Miss Foster who bear the burden during this year of unusual difficulty and opposition.

COLLEGIO EVANGELICO AMERICANO

The Evangelical American College of Varginha, in the East Brazil Mission, was founded April, 1921, by Rev. H. S. Allyn, M. D. In two years this school grew from 9 to 63 pupils, while at the beginning of its third year it is starting out with an enrollment of 92.

The boarding department, which was opened in April, 1922, had during the past year 12 pupils. Already, however, before the third year of the school has started, more places were requested than can be provided, despite the fact that already this school has moved into more commodious quarters, increasing considerably the expense.

The priests have been making every effort to prevent the growth of the school, even threatening excommunication, but the fact, evidently, has been that of advertising the school.

The beginning was made during the past year of a school library. These books, with Bibles, Testaments, Gospels, and Hymn Books have penetrated into many homes not represented in the school.

THE SEMINARY IN CAMPINAS

R. D. Daffin

This is the official school of the Presbyterian Church in Brazil, and following out the traditions of the Universal Presbyterian Church, it has been well cared for. The Brazilians have made for it greater sacrifices than for any other institution of our church. The heart of the church has been wrapped around its school of the prophets and no storm of partisanship or wind of discouragement has been able to cool the affection of our people for the institution where the larger part of our Brazilian ministry has been prepared for the great and holy work of the church.

This loving care of the church has made the Seminary at last the most complete, the best appointed and the most perfect of our Brazilian Presbyterian institutions. I do not mean to say that it now has all that it needs to enable it to do its work well, for I am writing this to tell our people that the Seminary needs help right now. The fact is, that all our Brazilian institutions are badly equipped and the fact that the church here has shown its conviction that the most essential thing for a church is a good Seminary.

It has a fine property in a good location

on the heights above the splendid little city of Campinas, one of the cleanest, best paved and most delightful cities in Brazil. The grounds occupy a whole square and are large enough to accommodate a Seminary of 100 students with all the necessary buildings and still keep all the beautiful trees, and flowers and walks, and the volley-ball grounds that are there now. The buildings are old, but were so well built that though they bear the date of 1874, they are in good condition, and will be serviceable for a hundred years yet no doubt.

The Seminary has an endowment for one chair and the endowment for another will be completed we hope by September 7, 1923.

Our Executive Committee has supported a chair in this Seminary since the year of its founding in 1888. For many years Rev. Dr. J. Rockwell Smith was our professor here, and as time passed and the Seminary grew and other professors came, he was made rector of the Seminary. He resigned only when his strength would no longer permit him to go to his classes. The Assembly of the church has named a chair for Dr. and Mrs. Smith and has taken the necessary steps to raise the endowment. A part of the money was raised last year and a campaign is now in progress for the remainder. The chair is called CADERIA SMITH.

At present our teacher in the Seminary is Rev. J. P. Smith, son of Dr. J. R. Smith. Rev. Dr. Thomas Porter, of the Board of New York, is now rector of the Seminary. This is a union Seminary in which three Presbyterian churches cooperate, our own, the Brazilian, and the Northern Presbyterian. There are four professors, two Americans and two fine young Brazilians.

This is a good Seminary, the best in fact in Brazil or in all South America. I hope that soon there will be other schools of theology in Brazil equal to this one, and no doubt there will soon be, for this great country must have many seminaries before it shall be well supplied with ministers. The library here has, I am told, 8,000 volumes. No such library exists in all South America. This Seminary has prepared teachers for itself and for other seminaries and no doubt will continue to do so. This year we have 16 students. Next year we will have a graduate course for three of this year's graduates, and I hear that quite a large class of new men are to enter.

THE CHRISTIAN WORKERS' REST HOME AND SANITARIUM

"O Retiro Evangelico," was opened a year ago through the initiative of the Sub-Committee of Medical Missions of the Committee on Cooperation in Latin America, to provide a place where missionaries and other Christian workers could rest and recuperate under the best climatic conditions, in a Christian atmosphere and under medical supervision—along the lines of the Battle Creek Sanitarium. It is located at Caxambu, the best known watering place and health resort in Brazil, about ten hours from both Rio de Janeiro and Sao Paulo, in the mountains of the State of Minas, at an altitude of three thousand feet.

Funds to the amount of two thousand dollars were raised by membership fees and offerings. A house, accommodating about fifteen guests, was rented and the absolutely necessary equipment was bought and the Home opened on the fourth of January, 1922, with nine guests. During the year there were over a hundred and forty cared for, from three days to three months, including fourteen ministers and twenty teachers and other missionaries, many of them testifying of the great benefit they received, and some of whom have engaged rooms for this season.

Had there been accommodations for all who were turned away, the small deficit of less than three hundred dollars for the operations of the whole year, would have been turned into a satisfactory surplus. Had there been funds available to purchase medical equipment it could have been paid for from treatments the guests had at other places.

At the request of the Sub-Committee of Medical Missions the Executive Committee of Foreign Missions of the Southern Presbyterian Church loaned Dr. H. S. Allyn, a medical missionary with over twenty-five years experience in Brazil, to organize and administer the Home until its feasibility could be demonstrated, with the understanding that the other interested Boards would cooperate.

The Board of Directors of the Society, composed of representatives of the differ-

ent Missions and ministers and business men, members of the National churches, at the end of a year decided that the enterprise was not only feasible but was a proved necessity, and resolved to appeal to the Missions working in Brazil to recommend to their respective Boards to enter into efficient cooperation and with the help of the National churches to raise twenty-five thousand dollars to buy property and thoroughly equip it. This appeal was made to the people in this country because the Brazilian churches are all weak and overburdened with their own work, but they have cooperated as best they could and will continue to do so. To them it is still an experiment, as there never was anything like it in Brazil before and they will have to be educated as to the need and benefits to be derived from it. The appeal is made to those who know what the biologic plan of living will do for the individual and the community, to help in this missionary work of teaching the people of Brazil the Gospel of Good Health.

THE MISSION PRESS IN GARANHUNS

W. M. Thompson

I feel sure that very few can fully appreciate the very great importance of an evangelical press on the Mission field. I do not know how it is in other fields but out here in Brazil the country is flooded with cheap, trashy, literature of the "dime novel" type, often times translated from half a dozen other languages, much of which is unfit for any one to read. So far as I know the evangelical presses are the ones that are doing most to offset the effect of this baneful literature by trying to give something better, but because of poor equipment and lack of means they are meeting the immense needs of Brazil in a very inadequate way. Brazil has a very meager supply of evangelical literature. Literature for children is even more meager than that for adults. One great aim of our Mission press is to help to increase this litterature, especially for young people. When we have done all we can, it is only a drop in a bucket! Just think of what an opportunity we have of serving Brazil in giving her young people a literature that is distinctively Christian! When you read the list below you can see for yourselves that we are touching the rim of things only in spots.

"Norte Evangelico" is a four-page religious weekly which goes into about fifteen hundred homes that are scattered all over Brazil. This paper is the official organ of our two Presbyteries here in the North and practically everything in it is written by the native pastors and other native Christians. We print it for them as cheaply as possible.

"Expositor" is a monthly magazine, something like the "Earnest Worker," for sermons, articles, both original and translated, helps for S. S. teachers and International S. S. lessons for adults. The *"Expositor"* goes into about a thousand homes in many parts of this country. I suppose half of all articles that go into this magazine are prepared by native pastors and other native Christians. One of the writers is a Christian physician in Rio de Janeiro who finds time from a busy practice to write articles of value on religious subjects.

"Avante!" is a small monthly for intermediates for S. S. lessons and stories. Unfortunately the circulation is small, only about 200, but we hope to increase it this year, if possible.

International S. S. Lessons for Adults in quarterly form. These are used largely in the Presbyterian churches of Brazil, both in the North and in the South. We send out 6,000 of these quarterlies every quarter. These lessons reach at least 6,000 persons. Our lessons have been recommended to the churches by the General Assembly of the Presbyterian church in Brazil.

Besides these regular publications, we publish, from time to time, sermons and other religious articles of value, in pamphlet form, as well as the Shorter and Child's Catechisms.

To give you a better idea of the output of our press in a year, let me put all the various publications into octavo pages, (about 6x8 inches) and you have about 55,000 pages a week or about 2,800,000 a year; if these were made into books of 250 pages each we should have more than 200 a week and more than 10,000 a year.

In addition to all this we do a great deal of the job work in this and neighboring

towns, which helps us considerably in a financial way. We would prefer to give all our time and energies to publication of religious works only if we only had the means at our disposal.

Now, allow me to mention the equipment with which we do our work. The press, which is a foot-power machine, has already seen more than 20 years of service, hence is more or less out of date. Our two cutting machines are old and decrepit, one patched up with wood, but they do the best they can. We have a pretty good assortment of type, some new and some which has seen a good many years of service. The only new machines we have are a wire stitcher and an addressing machine, both foot-power. The wire stitcher has been so far a wonderful comfort after having to use an old binding machine that used wire staples.

With the exception of a small private press, ours is the only evangelical press in the whole of North Brazil, a territory quite as large, if not larger than all of the U. S. east of the Mississippi River. I ask you to ponder this fact for a while that you may see what it means. You must be impressed with the pitiful inadequacy of our equipment to meet the need of such an immense territory. We can do no more than we are doing with what we have at our disposal. We have reached our limit. If we cannot go forward we shall surely slip backwards.

This is your work, it is my work, above all it is God's work, but He has laid the responsibility on you and me. Are we going to measure up to the full of this responsibility? If you hold up your end, we will try our best to hold up ours. Try us; meet us half way. Can anything be fairer than this? I now leave the matter in your hands.

Gospel Fruits

Lesson III

(1) Fruitful Work of the Protestant Press.

(2) The Power of the Gospel.

(3) The Christian Worker's Viewpoint.

(4) What One Sunday School Has Done.

(5) The Worship of Saints.

(6) Gospel Fruits.

(7) A Captive to Romanism.

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Educational Department

Gospel Fruits

FRUITFUL WORK OF THE PROTESTANT PRESS IN BRAZIL.

Alva Hardie

Debates have been held perhaps in every College and University in the United States upon the following question: "Which is more powerful, the pen or the sword?" It is not my intention to debate the question here, but simply to affirm that I have always stood up for the pen. Its influence for good has been felt in all walks of life, but I am sure there is no place where it has had more power than when used by the followers of our Master in the interest of those who are seeking after righteousness.

Brazil holds no exception to the rule.

The first Presbyterian missionaries to arrive in Brazil soon established the "*Imprensa Evangelica*" which was well received from its first number; through its columns many have come to know and to love the Saviour.

Our own Southern Presbyterian missionaries, printed for many years "*O Pulpito Evangelico.*" This work was so valuable that today owners of bound volumes will not part with them for any sum.

Young Brazilian writers soon established other papers, such as the "*Revista das Missoes Nacionaes,*" the "*Estandarte,*" the "*Puritano,*" the "*Evangelista,*" and others, which have lived long, fruitful lives, and are today the mainstay for propaganda in the Presbyterian Church in Brazil.

There is nothing so hated by the Roman Catholic Church as is the *printed word of truth* and the *Evangelical school,* and I believe that, excepting *the preaching of the Word of God,* there is nothing that will overcome idolatry sooner than the Protestant Press.

The preacher cannot reach every home, nor is there an evangelical school within reach of thousands of children; here, then, the Protestant Press plays its most important part, entering, as it does, doors closed to the minister and to the teacher.

You may ask if the press has accomplished concrete work. Indeed it has, as the following instances prove most clearly:—

Rev. Alvaro dos Reis, editor of the "*Puritano,*" writes:

"Through the influence of the '*Puritano,*' a congregation in this State has grown up and has built its chapel which is called '*Puritano*' Chapel. In the State of Minas a similar case is known. Are not these facts significant of the power of the press?"

Rev. Joao Ribeiro Carvalho Braga, when a young man working in a store, read a copy of the "*Imprensa Evangelica,*" and, by means of its articles, was converted to Christ. He afterwards entered the ministry and has preached the Gospel of Jesus Christ for many years. One of his sons is the Rev. Erasmo Braga, Secretary of the Committee of Co-operation in Brazil, and one of the most intelligent of our men of the Brazilian Church.

Who, then, can foretell the influence borne by that one copy of the "*Imprensa Evangelica*"?

One of the largest churches in the south of Brazil had for its beginning the message borne by a tract, which was sent by the Rev. John Kolb to a man whose heart proved ready for the seed sown. Close upon the reading the minister was asked to come and explain. Light was given to the reader and he at once began to work, bringing his neighbors and friends to Christ. In his town today there is a flourishing Christian work.

One of the leading elders of the church in Sao Carlos owes his conversion to the reading of a translation of the "History of the Reformation," published in the "*Imprensa Evangelica.*"

Through the influence of the printed sermons of the ex-priest, Rev. Lino da Costa, Dr. Gabino Motta was converted and has recently built a church in his own town.

The best proof we have that the Protestant Press is doing a great work for Christ in Brazil, is that the Roman Catholic priests and bishops are making every effort to close this field to us. In Rio de Ja-

nerio the wife of an editor of an important daily was influenced to threaten to leave her husband should he continue to accept articles from Protestant ministers.

In Castro, Parana, a priest showed from the pulpit one of our papers to his people and warned them that the Protestants were taking the town; he further advised them to burn all such papers, and then told them of a man who went to a store for some goods, which was wrapped for him in a Protestant paper. This man read the paper, looked up the Protestant Church and was soon converted, with all his family. Result of the printed Word.

One of our ministers, a great preacher and a magnificent worker, Rev. Constantino Omegna, was converted by trying to answer some articles which Dr. Butler was writing for a daily in Pernambuco.

My own little paper, "*O Evangelista,*" has its list of converts as well. Mr. Julino Magalhaes, postmaster in Apiahy, read the "*Evangelista,*" was converted, made his profession of faith together with his family, and says that he intends bringing all his people to Christ if possible. He is a brilliant writer and is now publishing evangelical articles in the Sao Paulo dailies. Who can foretell the number of conversions that may be brought about by the pen of this consecrated man, converted by the printed Word?

In the town of Araras, there lives a merchant who received the "*Evangelista*" each month, but invariably put it in the fire immediately upon receiving it from the hands of the postman. One day, however, it was mailed to him with the first page doubled in so that he began to read the last page without knowing what paper it was, and he liked the message. He looked for the name of the paper and, behold, it was the hated "*Evangelista.*" He said to himself: "Even if it is a Protestant paper, it has beautiful words about God." So, calling his wife, he told her all about it, and she advised him to burn it, but he said: "No, listen to this." They read the whole paper, and were converted to our church and are now active members, having brought in the wife's sister also.

One of the great English teachers, after he had sent out his students to preach, used to ask them these two questions: "Did you convert anyone? Did you make any one angry?"

If these two results show what a good preacher is, then the "*Evangelista*" has proved itself a good one, for, as shown above, it has converted some, and it has also made some very angry.

One Catholic editor wrote to me upon returning the "*Evangelista*": "If you had any shame you would not send me this dirty, lying sheet."

Another Catholic paper published the following: "In Descalvado, State of Sao Paulo, there is published a Protestant paper called the '*Evangelista.*'

"We do not know how the editor of this sheet, a Mr. Hardie, sent to our friend, Mr. Camillo Alves de Moura, a good Catholic who lives in Guarabira, a copy of this Protestant paper, and in spite of the protests of our friend, continues to send it. Mr. Moura spends his time writing to Mr. Hardie, rejecting the '*Evangelista.*' Mr. Hardie spends his time sending the paper promptly and persistently each month. Mr. Moura will not have it even for wrapping paper, and Mr. Hardie insists upon converting him to his own belief. Now Mr. Moura writes us asking that something be done about it. Mr. Hardie, please give the man a rest from your paper."

Yes, indeed, the Catholics of Brazil do need the Protestant Press, for 80 per cent. of them do not know how to read or write; 98 per cent. of them have never read the Word of God, that Word that down through the ages man after man has accepted as a "*Lamp to my feet, and light to my path.*"

As the reading of the Word of God, the Holy Bible, is forbidden to the people by the priests on the plea that it is unintelligible to the majority, our Protestant Press can place its light among the people and so open the way for *The Book.*

The Methodists and the Baptists have built large publishing houses, spending thousands of dollars in their efforts to scatter broadcast over this land the printed Word. The Presbyterians have done nothing in this line except to furnish a few small presses, like the one here where we print the "*Evangelista,*" valued at about one thousand dollars.

Dear reader, do you not want to help us in this great work of sending broadcast the living, powerful Word of God? It will tell for good now and throughout eternity.

THE POWER OF THE GOSPEL

Frank F. Baker

We often witness here on the mission field manifestations of the mighty working of the Holy Spirit in the hearts of the people. They deepen our faith in the Gospel as the only remedy for sin, and convince us anew of its efficaciousness, "for it is the power of God unto salvation to every one that believeth."

About a year ago a small village in the south of Minas was visited by a minister of the Gospel. Among the many who sat under the sound of the Good Tidings for the first time, was the subject of this story, Senhor Rodolpho da Costa. His appearance was all but possessing,—a large knife under his belt and a "six-shooter" in plain view. Judging from his person and mien, his presence prophesied trouble and disorder. On the contrary, he followed attentively every part of the service, eagerly drinking in the wonderful story.

A number of remarkable thoughts were set going in his mind. Did he not have a book similar to the one from which the preacher read? Wasn't it the same "Novo Testamento" that had been presented him by a fellow prisoner upon his leaving the jail where he had served for a crime committed? Then he remembered that he had given the Testament to his sister. The following day he procured the little book and began to read its wonderful message for himself. Then it began to dawn upon him how far away he was from God and His love. There in the far away land of sin and disobedience,—like the erring son of the Parable,—he said to himself, "I will arise and go to my father, and will say unto him, Father, I have sinned." At once he began to attend public services in a nearby town where a faithful band of Christians met each Sabbath for prayer and praise. A few months later, he presented himself for baptism, and after a most creditable examination, was received into the communion of the visible Church.

Not alone, however, for like one of old, he could not rest until others shared his joy. "He findeth first his own brother, Simon, and saith unto him, We have found the Messiah (which is, being interpreted, Christ. He brought him to Jesus." (Jno. 1:41-42.) So the subject of these lines, once he had found and known Jesus as his Saviour, straightway sought the salvation of his own brother. The Spirit of God used him as an instrument for the brother's conversion and the two were baptized at the same time.

Disposing of his material weapons, he took refuge under the divine panoply. He was once feared in all that region as a dangerous character, and oftentimes, a fugitive from justice, was the terror of the police themselves. But now the persecutor has become the persecuted for Christ's sake, and he feels himself a debtor to all until they, too, shall know the "unsearchable riches" of the Saviour's love. The Bible is his only weapon and he is trying faithfully to transmit its message of pardon and peace to others. The writer recently had the privilege of preaching in Sr. Rodolpho's home to a large group of his friends and acquaintances, about sixty in all, which testified to his untiring zeal in the Master's cause. Pray for him.

THE CHRISTIAN WORKER'S STANDPOINT

Alice G. Moore

Brazil, with her stately palms, her blooming flowers, her singing birds of brilliant plumage, her skies rivaling the famed Italian skies, her noble rivers and mountains, and other natural scenery, is not as advanced in education and the benefits derived therefrom, as many other countries. *Statistics say that eighty per cent. of the population is illiterate.* And why? The question is answered in a few words: *The Bible has been a closed book, and a forbidden book.*

The Christian worker's work is to teach the people the Word of God, and encourage them to conform their lives according to its precepts.

An illustration of the influence of the Bible on an individual life is told by one who has been a Christian worker in Brazil for many years.

The father of a large family was devoted to his religion without knowing the Bible. Some of his children were brought under the influence of the Gospel and accepted it. The father opposed any change of religion in the family. By degrees he was led to

read the Bible himself, and was converted. He kept his Bible on a table near him. A neighbor called to see him one day, and seeing the book on the table, asked, "Is that a *good* book?" The reply from the old gentleman was, "Yes, it *is* a *good* book, but *if* you want to die in the Roman Catholic church, you would better let that book alone."

Another instance, told by the same worker, is of a student in one of the strictest orders of the Romish Church. He was selected to answer the arguments of a Protestant for accepting the Bible as the rule of living, for all. To do this he had to study the Bible, and he learned that his opponent was right, and *he* was wrong. He is now engaged in gospel work.

A professor has said that "The Bible has no place in a professional school," consequently from the Christian worker's standpoint, the professional school has no place in evangelical work—for evangelical work consists in teaching the Bible to the people.

THE SUNDAY SCHOOL AS AN AID TO MISION WORK

Clara Moore Gammon

When we first came to Brazil, thirteen years ago, my mother and I used to sit together in Sunday school during the lesson hour, listening to the hum of voices in the various classes, and wondering what it was all about. We used to mark our progress in Portuguese by our increasing ability to understand what we heard, week after week; and it was a red-letter day when we understood enough to go into a class, and perhaps give brief, halting answers to an occasional question directed to us.

In those days, the Sunday school was largely composed of the students in the Evangelical Institute; and, as these were required to be present, there was always a full attendance. The weekly schedule also provided for the study of the Sunday school lesson, consequently the students always went with the lesson prepared. It is quite likely that these two facts, which mean so much for the success of a Sunday school, were largely responsible for the small percentage of church members who attended. Many of them were poor and many uneducated, so that they felt at a disadvantage with the students.

This condition became even more evident among the poor people who had no connection with the church. As our missionaries went about among these humble folk—servants, washerwomen, farm hands, and others, inviting them to come to church and Sunday school, the reply was always in the same strain: "We are ashamed to go where the students are, for we do not know how to read;" or, "We are afraid of giving a wrong answer if called upon in class;" or, "Our clothes are not good enough to go where the well dressed students are."

And so it was decided to organize a Sunday school especially for these people, where any one, no matter how poor or ignorant, might feel welcome. The result, from the very first, was more than encouraging. It was easy to see that the "Afternoon Sunday School" filled a long-felt want. Missionaries, teachers, and some of the older students volunteered to teach, and classes were needed for all grades and ages. Mothers came with babies in their arms; little toddlers came clinging to big sister's skirts; there were boys and girls, men and women. Young people in church and school wanted to be put to work; some wanted to be trained for service. Provision was made for all who came, and little by little the work grew.

After a time, to simplify the machinery as a whole, the students of the Evangelical Institute were organized into their own Sunday school, one for girls at the Charlotte Kemper Seminary, and one for boys at the Boys' High School.

The instruction given to these students in Sunday school may be said to be of a supplementary nature, since the daily curriculum provides a carefully graded and thorough study of the Bible. It will readily be seen what an immense scope this work has, when one considers that we have over three hundred students, and that they come from nearly every state in this great country. The results cannot be measured, but we know that the influence is unbounded.

After the withdrawal of the Evangelical Institute, the members of the church who attended Sunday school joined the "Afternoon School," as it continues to be called.

Of course, there were discouragements—one, that was rather amusing, took the form of opposition, or, perhaps, competition. The children stopped coming! Not a few, but almost all! And the Sunday school was suddenly composed entirely of grown folks! Investigation proved that a new priest had come to Lavras, and, seeing the good results of Protestant methods, had proceeded to emulate them. He made himself very popular with the children, even playing with them in the street; and then organized an Afternoon Sunday School, and invited them to come. Each child who attended was to receive a *tostao* (a small coin). *Of course,* they went! After a few weeks, however, our children returned to us. "They stopped giving us the *tostao,*" they explained, "and we like it better here!"

As years went by the continued interest and growth resulted in branch schools, held in private homes in different parts of town, or in farm houses outside of the city, some in villages ten or fifteen miles away. There are seven or eight of these, all affiliated with the central school. Some are small, having only fifteen or twenty pupils, others have a much larger number.

The organization of the main school includes practically all the essential features of a model Sunday school, from the cradle roll to an organized men's class, normal class, home department, library and reading room, and so on, with up-to-date methods.

Mother's Day and Rally Day are always occasions of great interest. Each year a goal is set for the approaching Rally Day and for that of the following year. The goal includes attendance, offerings, new schools organized, professions of faith, etc. In 1921 all records were broken, and we almost reached the goal set for the following year. So it was necessary to make a new goal for 1922. Again, it was passed, the attendance on that day being more than 1,000.

It is interesting to be just outside of town on Sunday afternoon, and see the people starting to Sunday school. One can almost always tell which ones are going, by their faces, shining with soap and enthusiasm (though sometimes very black); their coarse, but freshly laundered clothing; their hurried, eager step, and often by the Bible or hymn book clasped tight in their hands. They go in groups of from two or three to eight and ten. I have often counted twenty-five or thirty coming in from the country, passing the boys' school, though it is nearly a mile distant from the church.

I think that nearly all the employees of mission, school, and farm attend Sunday school and take their families; many of them are active, consecrated workers.

And not only this, but the increase of interest on the part of the members of the church is remarkable. Practically every member of the church is in one way or another identified with the Sunday school, whereas a few years ago a very few were regular attendants. The church membership has increased very considerably through the school.

The impression that this work has made on the people in general cannot be estimated. The children often complain that they cannot bring in new scholars, because every one in their neighborhood already goes. When we hear children in the street singing Gospel hymns seven days in the week, we begin to see signs of an abundant harvest.

A few weeks ago, an humble woman lay dying. She had never been inside of a Protestant Church, but when a neighbor asked, "Do you want to confess?" she whispered, "To Jesus." *Her children go to Sunday school.*

THE WORSHIP OF SAINTS

Mrs. S. R. Gammon

Do you know that images are as common in Brazil as in China or India? Do you know they are really worshipped? If questioned, the *priests* will tell you that it is really God who is worshipped; the saint, represented by the image, is merely appealed to to present the prayers before God, who is too busy to hear ordinary mortals. But the large majority of the *laity* will frankly tell you that they really pray to the *image.* A woman promised a new dress to one of her images, if the latter would grant a certain petition. A young girl slapped her Sant' Antonio (the patron saint of lovers) and threw him under the bed because her love affairs were not prospered!

Here is the legend of Saint Benedict, the negro saint, who is a prime favorite. It

is told, together with an incident of one of Benedict's devotees, by Rev. Paschoal Pitta, the young pastor in Piumhy, one of the fields of the East Brazil Mission.

Benedict was a young negro cook, servant of some avaricious priest. He used to steal every day food and other things to give to the poor. One day the priest called to Benedict, as he was going out with a basket of stolen food for the poor: "What have you in the basket, Benedict?" And he, in confusion, answered: "Flowers." "Open the basket at once." And to the negro's great surprise, he found, upon opening the basket, that the food had been changed into flowers. Arriving at the home of the poor, the flowers turned again into food. Such is the story of this "holy man," one of the chief intercessors before God. Here, too, is one of the great facilities of the Romish Church, that "the end justifies the means." He was a thief and a holy man!

In the great Piumhy field there lives an intelligent lady of means, who was a devoted worshipper of an image of Saint Benedict. She religiously believed that *the image* would deliver her from all evils and was, besides, a faithful protector of her whole family; because he had laid up as capital in heaven a great number of "works of supererrogation."

One day a Presbyterian minister passed that way and asked permission to spend the night and hold a little service. Much against the lady's will, her husband granted the request. During the informal little service that was held the woman remained on her knees before the image of Benedict, pleading with tears that he would deliver her house from the hated Protestants, and that he would not permit misfortune to befall the home for having sheltered a Protestant. Time passed, the minister came again, and another service was held. This time the woman fled to the orchard, to be away from the sound of the hymns and prayers. Her neighbors berated her for allowing a Protestant to sleep in her house; the village priest excommunicated all who had attended the service, celebrated mass in a nearby chapel, and said in his sermon that punishment would certainly follow. Soon after that the four children of the home were poisoned, one of them dying; Benedict saved the other! Neighbors and relatives assured the mother that this sorrow was a punishment to the home for having given encouragement to the Protestants, and warning not to go farther. Shortly after this, during a thunderstorm, which the priest prayed might destroy the Protestants, the Romish chapel was struck and destroyed! And about the same time, the woman's uncle, one of her bitterest persecutors, had a son killed by an angry bull, and soon another son met a violent death. Then she began to reason. "Was my sorrow indeed a punishment? Then why was the chapel destroyed; who was being punished then? And why should my uncle, a faithful Romanist, be punished?" And so her faith in Benedict and her zeal for her religion began to be unsettled. Then a servant became converted, and by her faithful testimony to the Truth, little by little, convinced her mistress, who was both intelligent and sincere, that the new way was the true way and that she had been in error. There were more visits from the minister and more services, and at last the Gospel conquered; Saint Benedict descended from his shrine and was consigned to an old closet. Later, he was presented to Senhor Paschoal, the present pastor in Piumhy, and in February the woman will make a public confession of her faith in Christ.

She had sincerely believed that *Saint Benedict saves the sinner* by his effectual intercession!

GOSPEL FRUITS—A TRUE STORY

W. M. Thompson

In the town in which I lived and labored for some six years in one of the northern States of Brazil, there lived a young girl about 15 years of age. All of her family and all of her people for generations had been Roman Catholics. Her mother was very devout in her obedience to her church and this young daughter was also very religious. Both were sincere in their search for salvation. Peace they tried to find but failed.

It is a law of the Roman Catholic Church that all her members must confess their sins to a priest at least once a year. The faithful members confess, I believe, as of-

ten as once a week. You may not know that priests are required to ask in the confessional questions that would be considered a mortal insult if asked by any one else. One day, in the confessional, this girl's confessor asked her a question more insulting than any he had ever asked her before. When she reached home she told her mother about it, declaring she would never set foot in that church again.

Now notice how God directs things. About that time I sent two native helpers up to that town to sell Bibles and other books and tracts and to open a place for worship. Among those who went to hear these men was this young girl. The gospel message to her was like cool water to one dying of thirst. She had never in all her life heard anything like it. When she reached home she said to her mother, "From now on I am a Protestant." If she had said she was going to give herself up to the Devil, she could not have grieved her mother more. In fact, the Protestants are supposed to be in league with the Devil. What distressed her mother was the fact that, according to the teachings of the Roman Catholic Church, all Protestants are lost, as there is no salvation outside of the Catholic Church. She was a frail, delicate girl, and no one thought she would be able to resist all the pressure that was brought to bear on her to make her recant. Even her old grandfather tried to bribe her by promising her part of his fortune. She told him he could keep his money and that she must keep her religion.

She remained immovable in spite of all her family's opposition and the loss of most of her young friends. One has no adequate idea of what that poor girl had to endure for months. Later I had the pleasure of baptizing and receiving her into the church.

The mother ceased her persecution of her daughter before the others because of the way the daughter behaved herself through it all. The change in the daughter made the mother begin to wonder what the girl had found to enable her to be so happy throughout so many trials. The daughter was planning all the time some way to reach her mother. She had tried arguments to no avail. Finally she decided to try leaving her own big-lettered Testament where her mother could read it without being observed, and it was not long before her mother was reading it for herself, and finding out how it happened that her daughter was so happy.

The result of it was that her mother was converted very soon after she began to read the New Testament, because it satisfied the hunger of her heart. Although she was very deaf, it did not keep her from being very active in the church. She seldom missed a service, although she could not hear a word of what was being said. Some one asked her one day why she was so regular at church, and she replied that she wished her example to influence others to do likewise.

In the same town there lived a young married couple. The young husband had become a Protestant and his younger brother had come in from the country to see what it was all about and try to get his older brother to give up the Devil religion. It turned out that the younger brother, too, became a Christian, in deed and in truth. In a very short time he had been used of God for the conversion of his mother and several other members of his family.

In the course of time this young man met the young lady of our previous story. The inevitable happened. It was a case of love at first sight, and they were in due time married.

Soon after their marriage the young man went into business for himself, and by his sterling honesty and upright life he soon gained the honor and respect of even his enemies. But I have something more interesting still. He gave up his business, prepared himself for the ministry, and he is now, and has been for some years, the pastor of the church into which both he and his wife were received when they first became Christians. He is doing a splendid work and is universally loved and respected, not only by the Protestants but also by the Catholics. There is not another man in the city as much honored and respected as he is. The people knew him as a business man of unblemished character, so when he became a minister of the Gospel they knew him to be the same in a higher and nobler calling.

Don't you think it is worth while to send the Gospel to Brazil if it can produce results like these? Wouldn't some of you like

to have a part in this great work of telling the young people out here about what Christ has done for you and that he is ready to do the same for them? Perhaps some of you will be out here very soon to take up where we old men have to drop it. Come on, you will find a warm welcome!

A CAPTIVE TO ROMANISM—AND HIS LIBERATION

Benedicto Alva De Silva

Oh, how sad it is to live in darkness, without light to illumine the way, in this world of bitterness where everything is fleeting! Thus it is with the man who knows not Christ Jesus as his Saviour, who walks under the yoke of Satan and does not see before him one ray of hope. Being sunk in the mire of sin, he does not realize the great power of the Evil One nor the chain which binds him in his clutch.

It is just the contrary with the man who has light to illuminate his way. He passes through the darkness of the night without getting lost, because the light enables him to journey without danger to the desired destination. Although the life of the man who accepts Christ as his Saviour is transitory and surrounded by a thousand difficulties, it is a happy life. Singing and praising God, one overcomes the difficulties of life because Christ is his Liberator, Guide and Light.

"Those that thou gavest me I have kept and not one of them is lost."

I was a Roman Catholic until I was twenty-three years of age. I understood very well indeed the Roman Catholic faith. My parents were Roman Catholics; we followed this sect and believed that it was the only true one. When we spoke of God and the true religion we said: "All other religions are false, especially Protestantism, because it is the religion of men who do not believe in God. We have as our Advocate the most holy Mary, the powerful mother of God, and many other protectors like St. Antonio, once the chief priest; St. Sebastian, the warrior; St. John the Baptist, who baptized Jesus; St. Peter, the first Pope, and who today is the gate-keeper of Heaven. St. Peter has the key to Paradise and will open for us that we may enter triumphantly. The priest pardons our sins when we confess to him, and if he sends anyone to purgatory, the delay there is not long because of the masses which the members of our family have said for us. If we do not come out of purgatory entirely pure, St. Michael, whose office it is to weigh souls, will have pity on us and will place a strand of his beard on the balance in our favor and we shall come out triumphant." We followed these great errors until the Gospel of Christ gave us the light.

In 1919 I was drafted into the army and placed in the 5th regiment of cavalry which was stationed in the city of Castro. There I began to frequent the Presbyterian Church. My father's family were in idolatry, under the tremendous yoke of Romanism, slaves to sin, and in the darkness of ignorance and superstition. At this time my brother, Francisco Pedro Netto, being very zealous for the religion which we professed, made a pilgrimage to the city of Apparecida, north of the city of Sao Paulo, to visit an image which the Romanists said appeared in the waters of the Parahyba River. They call the image "The Queen of Heaven, the Advocate of Sinners." My brother went to Apparecida to fulfill some vows he had made.

While he was returning home he met on the streets of Sao Paulo, a colporteur, who held up a Bible and said to him, "See here, the Holy Bible, don't you want to buy it? It is the word of God, the holy Gospel of our Lord Jesus Christ." After a moment's hesitation my brother asked how much the book cost. The colporteur replied, "Two milreis." Francisco asked him if he could not let him have it for one and one-half milreis and was told that he might have it at that price. After he had made the bargain he said to the colporteur, "I have bought a Protestant Bible." The colporteur looked at him in a friendly manner and said, "No sir; it is the Word of God. There is nothing better than a Bible. Examine it without fear."

He did examine it with much care but many times almost threw it into the fire, as he was urged to do by the parish priest. Though he encountered many difficulties he did not quit studying the Book, which was until that time unknown to him. Thanks to God our Father and to Christ our

Saviour, by means of this Bible and with the help of a friend who is a believer, Francisco accepted the Gospel.

On Thursday of Holy Week he went to confess to the priest and to receive the communion, that is, the dry bread without the wine. The Romanists call the bread "the body and soul of our Lord Jesus, holy and glorious as it is in Heaven." Francisco, being disillusioned by such a great falsehood and having the Holy Spirit at work in his heart, took his Bible in his hand and went to consult with the friend already referred to, Sr. Jose Maria Cardoso. They talked together about the Gospel almost all day, the old believer showing the inquirer from the Bible that the death of Jesus Christ is the only sacrifice and propitiation for our sins and that His blood cleanses us from all sin.

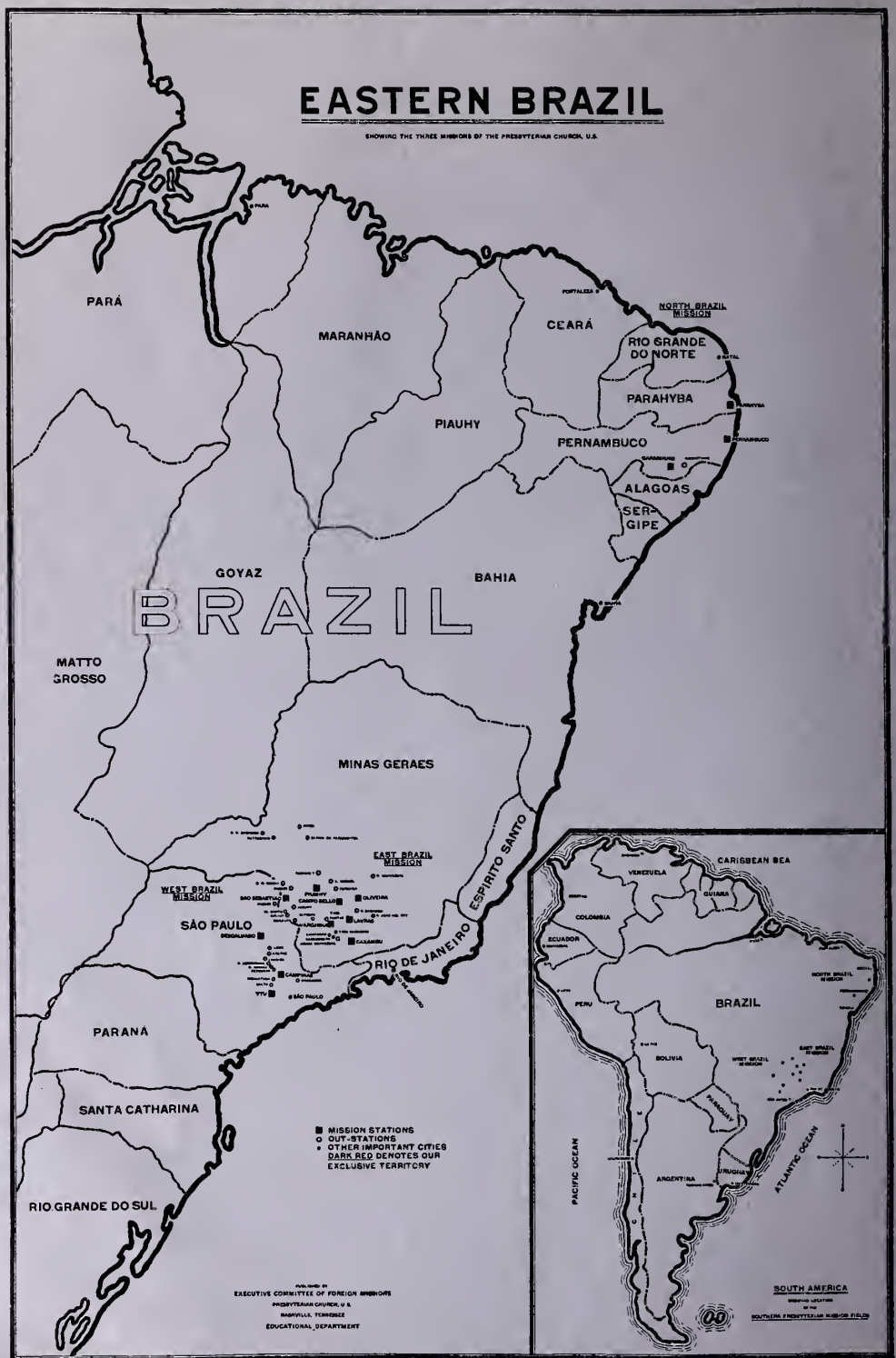
Francisco returned home very happy, constantly examining what God had revealed in His Word. He did not keep silent, but at once told father, mother and his brothers. Father, who had not the least idea about the Gospel except that he regarded its followers as a dangerous sect, became very sad and asked Francisco not to speak to him again about the Gospel. Weeping, he went away and hid himself in the midst of a swamp. Mother went in search of him and found him still weeping. With the help of a neighbor she succeeded in bringing him back to the house.

Francisco found himself in a very difficult position, and being desirous of telling me of the Gospel, boarded the train and went to Castro where I was serving in the army. He told me of his difficulties and how the father was trying to turn him away from the Gospel of Christ. I felt very much encouraged, told him that I was attending the Presbyterian Church and of my fears that father knew of it. That night we went to the church to a meeting of the Christian Endeavor Society and after the meeting, in the absence of the pastor, talked with an elder who encouraged us very much with his good counsel. He told us to study our Bible and to pray without ceasing, that God would surely hear our prayers. Francisco returned home very happy and very much encouraged and told father that I, too, had been converted.

After a short while I was released from the army and when I arrived at home confessed to the family that I had accepted the Gospel. In co-operation with my brother and with God's help, we worked until we had the satisfaction of seeing not only the members of our family converted but also many of the neighbors as well. My old grandfather and one of my uncles would not accept the gospel and declared themselves our enemies. In order that they might not come in contact with us they went away off to live. They said we had become Protestants, that we had accepted the religion of wicked men, and that we were walking in the steps of Luther, that apostate priest who had left the priesthood in order to marry an apostate nun. Until today they scarcely look at us and call us heretics—a race of Protestants.

Immediately after the conversion of the other members of the family we had the task of destroying the household idols. Francisco and I went to the little chapel which had been built for the idols and where we worshipped on Sundays, and gathered all the idols into a sack. We took them to a large stone, got heavy clubs and . . . . hands to the task! With the exception of one image, that of Apparecida from the north of Sao Paulo, we reduced them all to powder. That one was made of a very hard substance and that overlaid with bronze. We succeeded in breaking off the head only; its body is now in the Christian Institute in Castro.

All these things happened during the months of May and June, 1921. The Gospel of Christ aroused in me the ambition to study for the ministry, and without considering the difficulties in my path I began my studies. Being the son of poor parents and having lived all my life under the dark captivity of Romanism, I didn't improve my youth in the development of my intellect. Today, thanks to the light of the Gospel, I am studing for the ministry of the Word. I am already twenty-five years of age and am only in the first year of my college course. I am constantly praying that I may not become disheartened. I can say with the Apostle Paul, "I can do all things through Christ who strengtheneth me."


EASTERN BRAZIL
SHOWING THE THREE MISSIONS OF THE PRESBYTERIAN CHURCH, U.S.
PARÁ
MARANHÃO
CEARÁ
FORTALEZA
NORTH BRAZIL MISSION
RIO GRANDE DO NORTE
NATAL
PARAHYBA
PIAUHY
PERNAMBUCO
ALAGOAS
SER-GIPE
GOYAZ
BAHIA
BRAZIL
MATTO GROSSO
MINAS GERAES
ESPIRITO SANTO
EAST BRAZIL MISSION
WEST BRAZIL MISSION
SÃO PAULO
RIO DE JANEIRO
PARANÁ
SANTA CATHARINA
RIO GRANDE DO SUL
MISSION STATIONS
OUT-STATIONS
OTHER IMPORTANT CITIES
DARK RED DENOTES OUR EXCLUSIVE TERRITORY
EXECUTIVE COMMITTEE OF FOREIGN MISSIONS
PRESBYTERIAN CHURCH, U.S.
NASHVILLE, TENNESSEE
EDUCATIONAL DEPARTMENT
CARIBBEAN SEA
VENEZUELA
GUIANA
COLOMBIA
ECUADOR
PERU
BRAZIL
BOLIVIA
PARAGUAY
URUGUAY
ARGENTINA
PACIFIC OCEAN
ATLANTIC OCEAN
SOUTH AMERICA
SOUTHERN PRESBYTERIAN MISSION FIELDS